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INTERNATIONAL BIBLE STUDY.

May 16, 1886.———*John* 4 : 43-54.

See last Guardian.

May 23.———,,———*John* 5 : 5-18.

There was a pool called Bethesda, close to Jerusalem, celebrated for the healing quality of its waters, which seem to have been supplied by an intermittent spring. Porches had been built there for the accommodation of those who resorted thither. Many blind, halt, withered persons were there ; the words " waiting for the moving of the waters," and the entire verse that follows them are not found in the oldest manuscripts, are omitted in the Revised Version, and may be regarded as of the nature of a foot-note, made by some copyist, which some succeeding copyist included in the text. The spring was intermittent, perhaps thermal, and was believed to be medicinal at the time of its activity. The Jews attributed such natural processes to the ministry of angels. One of the men in the porch had been 38 years a sufferer. Jesus was touched at the thought of the long period of suffering and dependence appointed to this poor man, and said unto him, Wilt thou be made whole ? This poor man had never given up the hope of restoration ; disappointed in all other quarters, he had come here. He explained to Jesus that having nobody to assist him, he was not able to avail himself of the spring at the moment of its activity ; others, not so helpless as he, anticipated him and got in before him, and so the golden opportunity was constantly being missed. It was very trying to be so near deliverance and yet forever baffled. How many other sufferers of earth are similarly thwarted in their pursuit of health and wealth and position. Their past life is but a tissue of disappointments. Their thought is, oh, that we could have the health, strength and freedom of that man ; they do not consider that if they had what they desire, it would be inadequate to the needs of their nature.

Jesus said unto the man, Arise, take up thy bed and walk. And straightway he was made whole, and took up his bed and walked. He knew not who it was that had spoken to him. It was a startling command, but evidently spoken by one who expected to be obeyed. The tone forbad all doubt, inspiring faith, carrying with it to the man's heart a conviction that he who spoke had power to make the decrepid whole. He saw in the look of Jesus the tokens of love and power, at once. It seemed the most natural thing in the world, to do as he was told to do, arise, take up his bed and walk. And he did it. The on-lookers behold with astonishment the transformation wrought in him, and hasten to his side, to handle him, interrogate him and express their wonder, and Jesus takes the opportunity to withdraw.

It was the sabbath-day, and as the man was going through one of the streets with his bedding, rolled into a bundle, on his shoulder, rejoicing in the new-born strength that enabled him to do it, and wondering what his relatives would say when he got home, he was met by some pious people who were quite shocked that he should be desecrating the Sabbath in that fashion, and expostulated with him for doing it. He replied, " He that made me whole, said unto me, Take up thy bed and walk." This would seem to be a sufficient answer ; for who but One in whom the power of God resides can, by a word, make the impotent whole ? which means that He who gave to men the law of the Sabbath, had healed him and told him to take up his bed and walk. But the Pharisaic reverence for the Sabbath, was simply a reverence for their own supposed righteousness. Their strictness in keeping the Sabbath helped their consciences to be silent about a hundred other points in which they came short. This religious fashion has not yet gone out of date ; men select some virtue that falls in with their convenience and pay it excessive deference, and think themselves unblamable for neglecting many duties that are not convenient. There is a Christian law about simplicity in dress, (too much neglected by Christian men and women ;) some make an idol of their observance of this law, and look upon those who follow not with them, as aliens from the grace of God.

The man was obliged to say that he knew not the name of his benefactor. We fear that he allowed himself to be persuaded by the Sabbatarians that his Healer was not what he should be ; a Spiritualist, a necromancer, not a Messenger from God.

" Afterwards, Jesus findeth him in the temple and said unto him, Behold, thou art made whole : sin no more, lest a worse thing befal thee." There is something worse than being a helpless invalid for 38 years, and that is, to be cut off from the hopes of the Gospel, to have the wrath of God abiding on one. The man learns that this is Jesus of Nazareth, and hastens to inform the Jews who had found fault with him, that Jesus had bidden him carry his bed. This was a welcome price of news to them, confirming them in the belief that Jesus was not of God and not entitled to their protection. They proceeded openly to oppose him and denounce him, and try to destroy his influence with the people.

" Jesus answered them, My Father worketh even until now, and I work."

Omnipotence was concerned in what he did. All that he did, was to abide in the Father, and allow the Father's power to be exhibited through him. The work itself was a proof that God was in him. Hearing this account of the matter from him, they found in it a new occasion of reproach. He not only breaks the Sabbath, but calls God his Father, as though he were equal with God.

We see in them what a wonderfully enslaving power there is in wrong religious ideas, especially in self-righteousness. The most amazing evidences of God's truth fail to carry conviction, where Self is enshrined and worshipped.

WEEKLY REVIEW.

—We find in the *Chr. Standard* the following concerning the 6th verse of Paul's letter to Philemon :—

The communication of our faith (Philemon 6)—not only our theory, or opinion or creed, but also our personal trust—becomes effectual by the acknowledgment of every good thing which is in us in Christ Jesus. How else would others know that these good things were there if we did not acknowledge them ? The very best things in personal religious experience are purely internal and can only be known by verbal acknowledgment. And how can others know whence these good things come, unless we acknowledge that they are in Christ Jesus ? Let us then acknowledge *every* good thing in us, and let us clearly state that it comes from Christ. Then others will embrace our doctrine, covet the same good things in themselves that are in us, and come to Christ with the same faith that we have done. So shall the communication of our faith become effectual by the acknowledging of every good thing which is in us in Christ Jesus.

In the Revised Version the passage reads thus :—

" I thank my God always, making mention of thee in my prayers, hearing of thy love and of the faith which thou hast toward the Lord Jesus, and toward all the saints : that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother."

Is Paul exhorting Philemon to tell his brethren about the good things that are in him ? We do not so understand it, and the new version does not seem to favour that interpretation. Paul is speaking of the faith and love which found expression in Philemon's kindness to the poor Christians ; he is thankful for what there is of it, and prays that it may still abound. The Gr. word for *communication* or *fellowship* is *koinōnia*, the fundamental idea of which is sharing with another. This readiness to share what we have with our brother springs from faith as well as from love, and is an expression both of faith and love. Paul wishes this fellowship of faith to be effectual or fruitful, so that the good that is in this body of believers (not *thee* but *you*) may be made manifest in deeds that cannot be questioned. See in Gal. 6 : 6 the use of the word com-

municate, and trace the connection in the verses 6-10. The Alexandrine Codex has *emin*, us, for *umin*, *yon*, but this is doubtless an error in copying.

—The *N. Chr. Advocate* of April 1st has two notable emancipations to record. The first relates to slavery in Corea. The King of that country issued an edict on the 5th of last February abolishing slavery in his kingdom :—

The decree reads that the guild which furnished slaves to the government be abolished, as well as the slaves connected with the various royal palaces. The books and lists of slaves held by the masters must be burned. Henceforth there can be no slaves in Corea save those who voluntarily, because of poverty or otherwise, sell themselves into bondage ; but the children of all such are free born.

This is a noble act and it may be mainly attributed to the fact that such cordiality has been shown to foreigners, including missionaries, in the last two or three years, and the intercourse that the king has had with these. The other case of emancipation relates to Sam. Jones in Chicago :—

At the close of his sermon last Sunday evening Sam Jones made a statement which affected his vast audience very deeply and moved it to prolonged applause. Said he : "Down in my country I have never been in a soul's way that I know of. In a hundred different instances I have been notified that a habit that I am given to is a stumbling-block to souls in this city, and I want to say to this congregation to-night, from this day until we meet up in Heaven, you can tell this world that Sam Jones has got no habit that is a stumbling-block to anybody. For your prayers and for your sympathy I am grateful, and if I don't do any good in Chicago, let Chicago thank God Almighty she has done the poor little pale Southern preacher some good for the balance of his life." The habit that he refers to was the use of tobacco, which in common with a majority of Southern men, he has indulged since childhood.

—Bishop Taylor wrote from Liberia, Feb. 10th, a letter to the Editor of the *Christian Witness*, Rev. Wm. Macdonald, to show that he is not "out of order" in his missionary proceedings. He says :—

I am the official representative of the M. E. Church in this line of work, as is the Missionary Society in her line of work, why keep the war against me ?

He adds :—

I do not impugn the kind motives of the Missionary Committee at its late session, in appropriating and publishing to the world, $3,000 for my salary, conveying the impression everywhere that I am receiving that amount from the Society ; and I am charged all along the line, from California to Liberia, with having gone back on my principles of self-support and all previous averments that I could not come under the pay and control of a Missionary Society. So what was meant as a kindness proves to be a great injustice to my reputation for consistency and fidelity to my principles ; when the fact is, I have not swerved an iota from the principles on which I commenced this line of work, nor deviated from my word.

I have not received a cent from the Missionary treasury, and never will while my reason and my conscience exist.

The application made by him last year for the salary usually paid to Bishops, does not militate against this statement, for the Episcopal salaries are not paid from the missionary treasury, but from another source, the profits on the Book Concern, we believe. He refuses to receive any salary from the Missionary Treasury.

—There is this command in Scripture : "Let every man bear his own burden." There is also this command : "Bear ye one another's burdens." There are both expressions of the law of love. Let me, so far as possible, bear the burden of my support, and not throw it upon others, and not receive support that may be more needed by others than by myself. When William Taylor came to Bombay he found a missionary who had been 23 years refusing to receive a salary, preferring to bear his own burden and leave missionary money free for the large demands made upon it. The command "bear ye one another's burdens" is the expression of Christian love leading us to assume burdens which others find too heavy. The command to love our neighbour as ourselves, requires us to make as much of our neighbour's needs and difficulties and enjoyment and comfort, as of our own, and to reduce our personal expenses that we may give to the relief of others. Both the commands we have spoken of find their exhibition in the course pursued by Paul, who, addressing the Ephesian elders, said, "I have coveted no man's silver or gold or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities *and to them that were with me.* I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

—In the same number of the *Christian Witness* above referred to appears a letter from the Rev. C. B. Ward, from Secunderabad, in which he says :—

Of course you know South India has given up the no-subsidy line, and this year, by her own request, gets from the two great Missionary Societies of the M. E. Church, about $27,000. It is sad, but there seemed no help for it. The policy of William Taylor has never been followed, and of course the seeming failure. Many now say William Taylor's policy out here is a failure. But the very brethren here who say so, have never followed it. Well, we will now have a chance to see what the Conference will do on subsidy.

In our issue of February 6th, we showed by William Taylor's own emphatic words that the course now pursued by the S. India Conference was distinctly comprehended in his declared policy and sanctioned by him. That policy might be expressed in one of the two following propositions. Either :—

"The English churches gathered by Mr. Taylor and his associates and successors will support their own ministry, build their own churches &c., bear all expenses connected with their maintenance as churches, and will at the same time so prosecute the work among the Native population in the territory embraced by the S. I. C., as to leave no occasion for the Missionary Society of America to send missionaries to that territory."

Or :—

"These churches will always support their own ministry, and do what they can to prosecute the work in the surrounding population until this work shall more than tax their means, when the Church at home may fitly co-operate."

As we have shown by quotations from Bishop Taylor's "Four Years Campaign in India" this last proposition expresses, and the first does not, the avowed aim of the founder of this South India work. The English churches of the S. India Conference, without increase of membership have gone on increasing their contributions, until the present time when the aggregate is beyond what it ever was. The question, however, may still be entertained, Could they have done better ? Can they do better ? We refer our readers to an article in our editorial columns entitled, "What lack we yet ?"

—The *Sun*, of New York, says :—

"The Rev. Dr. Maclaren of the Central Presbyterian Church in St. Paul awoke and saw a burglar creeping into the room with a revolver in his hand. The Doctor reached over the side of his bed, picked up a small stick, and pointing it directly at the intruder, said : "Now, if you don't get out of here, I'll shoot you dead. I would hate to shoot you on Sunday, and disturb the quiet of the day, but if you don't start you are a dead man." The burglar turned on his heels, ran through the house, and escaped.

Here are questions for casuists. Did the minister tell a falsehood ? Was it right for him to save his life in this way ?

—Some Buddhists of Ceylon wish to place a granite statue of Col. Olcott at the door of their temple, and have written to him for his height and other measurements of his body. They seem to think that statue-making is as simple as shoe-making ; you have only to supply your measure, and there you are. Col. O. appears to have had some misgivings and declined the honour.

—Our readers will notice with much satisfaction Mr. Gladwin's letter in our Correspondence columns, announcing the signature by Her Majesty of the Bill that does away with the previous Contagious Diseases Act.

—Not many of those who are workers and witnesses for the Lord in Bombay, would be more missed than is Mr. J. N. Hawkins, lately transferred to Sohagpore. Mr. Hawkins has been some ten years in Bombay, a local preacher in connection with the M. E Church, with special gifts, great earnestness, and extensive influence, for a good while Secretary of the Y. M. C. Association which owes much to his untiring zeal for its interests, commending himself to all branches of the Church by his catholicity and excellent spirit. Previous to his departure a meeting was held in Grant Road Church to bid him farewell, ask the blessing of God upon him in the change of scene now occurring, and give an opportunity for some of his co-workers to speak of the burdens they had shared in common and the cup of blessing they had jointly drunk of. We trust that Bombay's loss will be the gain of the Central Provinces.

—The murder of the Bishop of Madrid by a priest is said to be due to the fact that the Bishop believed that chastity was necessary in priests, and not merely celibacy. The priest, it is stated, had living with him a housekeeper "rather younger than is *generally approved of in the case of priests.*" It is the abominable system of compulsory celibacy that is at fault.

—We are surprised that the *Indian Messenger*, usually so impartial, should say that the Maharajah Dhuleep Singh has been forbidden to come to India because he publicly declared his intention of returning to the religion of his fathers. This is certainly not the case. It is very little indeed to the Government of India, what religion the Maharajah Dhuleep Singh professes. It

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was the political element in his Manifesto that awakened alarm. He very plainly indicated that he was coming to India with a political purpose. The following remarks of our contemporary indicate a falling off in tone :—

Whilst not professing much respect for the Maharajah, we are constrained to remark that the hardship imposed upon him is unworthy of a strong and free government. It is one more proof that no nation can righteously govern another. To have dominion over a foreign race, is demoralizing both to the rulers and the ruled. A country that has been won by the sword must be maintained by repeated acts of injustice. A conquering race must trample upon the just aspirations of the subject race, must stifle the voice of independence, must deprive the people of their just rights, must cripple the leg of self-reliance, unless they are prepared to concede all and retire from the scene. Foreign dominion is like a tale begun with a lie, where at every subsequent stage a fresh lie is needed to keep up the old one. It is such acts more than anything else, that tend to lower the prestige of the English Government in the eye of the people.

Will our contemporary kindly inform us who has a right to govern India? Have the Brahmins the right? How did they obtain it? On the principle indicated in the above remarks, the aborigines, the Bheels, Koles, Santals &c., are the people who ought to govern India.

One would infer from the remarks of our contemporary that India had always enjoyed—until the present unfortunate régime—religious liberty, and that the pages of her past history were quite unconscious of anything like persecution and social disability on account of religion! The history of the Sikhs is the history of a persecuted sect struggling for existence through generations of oppression. "*The Liberal and the New Dispensation*" has an article on the Maharajah, apologetic and sympathetic, and reflecting severely on the British Government, but says not a word respecting the change of faith as influencing the government.

—THE *Indian Baptist* for May has an article entitled "Is the practice of open Communion a failure?" Referring to the opinion expressed by Robert Hall that the practice of close communion among Baptists generated "an inconceivable mass of prejudice in other denominations," the writer says that statistics are terribly against his conclusions. "In America members of close communion Baptist churches are numbered by millions, those of free communion are scarcely a hundred thousand." Turning to mission fields, the writer finds the same preponderance of converts on the side of the close-communion missions. "Open communion Baptists are nowhere either at home or abroad." What will Mr. Spurgeon say to this?

—THE constellation *Cassiopœia* rises in this longitude a little before day-break. We have looked for the comet but have not found it. It is perhaps not visible to the naked eye, or there is too much smoke in our atmosphere.

—THE vegetation in Bombay is just now truly magnificent. We do not remember to have ever seen it more gorgeous. Since October of last year we have had no rain, yet so deeply does the monsoon saturate the soil that now, after eight months, the earth responds to the north-ward moving sun with a beauty and splendour that would seem to be of paradise, if it were not for the undertone, the sigh of creation groaning to be delivered from the bondage of corruption into the glorious liberty of the children of God.

—IN the *Kaukab-i-Hind* is a letter from Mr. Knowles, April 29, reporting further concerning the interesting work in which he is engaged, on the borders of Nepaul. He says :—

"Since Tuesday we have paused in our work of baptizing to organize oversight of converts. Have four men under special training to work among converted villages. A Brahman emissary from Balarampur likely to give us some trouble. Expected something of the kind when the news of so many villages turning reached Balarampur. The Lord's mighty arm will help us over this as over all other difficulties. *Jurà*, the headman of Bhagwanpur (No. 2) is giving us every help in his power. He will make a grand Christian man. I hope to open a Central school in Bushahr next week: we ought to have a school in each converted village. Go on praying for us; for the end is not yet!"

Up to May 2nd, the number of the baptized was 581. Since writing the above we have received a letter from Rev. Dr. Johnson, which will be found in our Correspondence columns.

—THE treaty contracted by the Government of India with the Maharajah Dhuleep Singh, at Lahore, in 1849, contained, among other things, a stipulation to the effect that the Maharajah should reside at such place as the Governor-General should select.

—SOME correspondents are complaining because Roman-Catholic children are excluded from Dr. Blaney's School, now taken over by the S. P. G. It seems to us hardly worth while to exclude them, for, if the Bible is taught, it is certain that the Romish priests will not allow the children of Roman-Catholics to be sent there.

—HERE is a pleasant prospect for the people of New York. "Manhattan Island, Professor Fairchild says, is gradually sinking, and the sea will yet cover the present site of New York." Much of New York is but little above sea-level, like Bombay.

—IT is said that there are annually, in all the world, 43 million births and 39 million deaths, which leaves an annual increase of 4 millions. Simply to keep up with this increase the Church of Christ should have 4 million additions annually.

—IN one respect Calcutta has failed to distinguish herself. She undertook to print the Minutes of the S. India Conference this year. The Conference closed Feb. 2nd, and here we are well on in May, and no Minutes have made their appearance. It must be that Bombay is after all *prima in Indis*. We begin to feel as though it would'nt matter much if the Minutes did'nt appear at all. But what about the money paid for them?

—ONE of the strangest things in this country is the way in which spite for injuries real or supposed, reveals itself. We read that at a Mahomedan wedding at Hyderabad, Deccan, the other day, a Mussulman, 20 years of age, was annoyed at the disrespect with which his mother was treated by some one there, and showed it by attempting to drown his mother and himself in a well. His mother succeeded in escaping, and he nearly succeeded in drowning himself but was recovered by the devotion of a Police Inspector. The object of course was to make the man who had offered the slight, feel bad. This is one of the most frequent causes of suicide. The Mussulman was fined five rupees.

—IN America there is a "Woman's National Chr. Temperance Union," with Miss Frances E. Willard as President. A letter received from Miss Willard in Bombay, says :—

"It is our aim to unify the Temperance work among women in all parts of the world, by establishing the noon-tide hour of prayer, wearing the white ribbon, and by the visit of our Superintendent, Mrs. Leavitt, to all parts of the world, bearing a petition to be signed by the women of all lands and then presented to every government on earth, for the total prohibition of the traffic in stimulants and narcotics."

Mrs. Leavitt is now in Australia and is expected to visit India after some months. She has gone forth on this world-wide Mission 'taking no scrip for her journey,' and meeting every where with a most cordial reception.

NOTICES OF BOOKS AND REPORTS.

"*Fifty Years in the Church of Rome.*" We are indebted to a friend for the following notice of Father Chiniquy's work.

Father Chiniquy's 50 years in the Church of Rome. This work published last year, 1885, or what was left of the copies destroyed by the supposed emissaries of the Church of Rome, (which were burnt together with the stereotyped plates by an incendiary,) appears to be the most remarkable book of the day.

It is a large volume of 832 pages; but nearly every one of them is replete with interesting, wonderful episodes as any first-class Romance.

Nothing can be more instructive as regards the iniquitous nature of the doctrines and practices of the Church of Rome and their soul-destroying influence, shewing the said Church to be the sworn foe to all liberty, purity, truth, and justice.

The disclosures in this work are perfectly awful, yet every one of them bears the stamp of truth, not only from the high character of the author, but also from numerous quotations from many of the highest Roman clerical authorities, also well attested documents and memorials from the Governmental authorities in the United States, and Canada; besides this every thing is given in the most detailed matter-of-fact way possible, and, last not least, Father Chiniquy has published his work almost in the midst of his contemporaries many of whom were actors in the scenes he describes.

It is true there is much of the emotional in the good Father's character and the number of times he is moved to tears, as well as many of his French Canadian country-men, may strike some leaders as somewhat singular, but it can be easily seen he is most impartial, and truthful throughout. This is apparent from the high character he gives to many of the Romish priests, some of them men of the noblest natures, but certainly not so by help of, but rather in spite of the training and doctrines of their Church.

Perhaps the most wonderful thing brought to light in these fearful disclosures, is the tremendous hold that Popery "which perhaps is the most definite and correct mode of styling that religion" has on the minds and consciences of men once it gets them fairly in its grasp. One is astonished to see such a mind as Chiniquy's held captive by it so long; he naturally being of a fearless, truthful nature

from his youth up; a disposition evidently inherited from his father. One striking anecdote illustrative of this, is as follows:—His father and mother appear to have been a God-fearing couple, especially the latter, who was a regular student of the Bible and instructed her son in it. A priest at length determined that the Bible-reading should come to an end. Accordingly, he called on them one day and after some very entertaining and pleasant conversation, making himself very agreeable, his manner suddenly changed, a long and unusual silence then ensued when he turned to Mr. Chiniquy and asked "if it was true that he and his child read the Bible." Yes, sir, was the quick reply. My little boy and I read the Bible, and still better he has learnt by heart a great number of its most interesting chapters. If you will allow it, Mr. Curate, he will give you some of them.

I did not come for that purpose, replied the priest; but do you not know that you are forbidden by the Holy Council of Trent to read the Bible in French? It makes very little to me whether I read the Bible in French, Greek or Latin, answered my father, for I understand the languages equally well.

"But are you ignorant that you cannot allow your child to read the Bible?" replied the priest. "My wife directs her own child in the reading of the Bible, and I cannot see that we commit any sin to do in future what we have done till now in that matter." "Mr. Chiniquy, replied the priest, you have gone through a whole course of theology; you know the duties of a Curate; you know it is my painful duty to come here to get the Bible from you and burn it."

My grandfather was a fearless Spanish sailor, our original name was Etchiniqua, and there was too much Spanish blood and pride in my father to hear such a sentence with patience in his own house; quick as lightning he was on his feet; I pressed myself, trembling, near my mother, who trembled also. At first I feared lest some very unfortunate and violent scene should occur, for my father's anger in that moment was really terrible.

But there was another thing which affected me. I feared lest the priest should lay his hands on my-dear Bible, for it was mine as it had been given me the last year as a Christmas gift. Fortunately, my father had subdued himself after the first moment of his anger.

He was pacing the room with double quick-steps, his lips were pale and trembling and he was muttering between his teeth words which were unintelligible to any one of us. The priest was closely watching all my father's movements, his hands were convulsively pressing, his heavy cane, and his face was giving the same evidence of a too well-grounded terror. At last after having paced the room for a considerable time my father suddenly stopped, before the priest. Sir, is this all you have to say? Yes, sir, said the trembling priest. Well, sir, added my father, you know the door by which you entered my house; please take the same door and go away quickly. The priest went out immediately. I felt an inexpressible joy when I felt that my Bible was safe."

Well, notwithstanding what young Chiniquy witnessed in this exciting scene and afterwards experienced even as a boy in the Confessional, "besides all he heard and saw of the great immorality of the priests, and which his young soul abhorred," he finally became a priest himself.

What an effort it cost him or fearful strain on his reason and intellect to do this may be imagined from what he says of the doctrine of transubstantiation; when he had to convert a piece of bread or a wafer into God *i.e.* that it was accomplished with "such supreme effort of the will, and complete annihilation of the intelligence, that the soul after the effect is over, is more like death than life." Yet brave and devoted to the truth as he was, he submitted to it all, and Popery never had a more zealous and faithful follower than himself, for the 25 years he spent as a priest in her service.

If ever, too, there was a true reformer it was Chiniquy. This will be seen from his numerous discussions with his superiors to uphold the truth, his unwearied and most successful efforts in the cause of Temperance that earned him the proud and honoured title of Canada's Apostle of Temperance, and the merciless persecution at times that he suffered from some of his superiors, especially Bishop Regan of Chicago. The only way his opponents could ever silence him was by using the inexorable but utterly false logic of the authority of his Church, and his superiors.

However, he could not see this till the glorious light at last burst upon him, as he knelt in all his helplessness and darkness a true penitent at the feet of Jesus; enabling him to break the chains and fetters that so long bound him in Popery's soul-destroying system.

One of the most interesting chapters is taken up with temperance shewing how he became such a grand advocate of it.

This was first through a Dr. Douglas of the Hospital in Quebec. Chiniquy was going to minister to some patients suffering from a very bad type of cholera which had carried off a number of priests.

Before going into the wards he announced to the doctor (who was also an earnest Christian) that he was going to fortify himself with a glass of brandy; the reply he received was that he was simply taking poison.

The doctor, who was a very skilful surgeon, asked him if he would attend in his dissecting room when he was operating on the corpse of a man who had died from drink, and he would give him ocular demonstration that alcohol was a deadly poison.

Chiniquy readily assented and was perfectly horrified at the ravages made by drink in the human system, having attended a great number of dissections after witnessing the first. The result was he at once became a total abstainer, and commenced lecturing in the cause of temperance, till he finally rose to be the great Apostle of temperance and second only, perhaps, to Father Matthew. He received, however, the most violent oppositions from his brother friends, and sometimes the Bishop. Still, he manfully held on his cause till he got thousands to take the pledge including Bishops and nearly all the priests in his neighbourhood, receiving the warmest commendation and thanks from the highest authorities of his Church, and the Canadian Government. It must here be remarked, that the Canadian priests appeared in those days to be the most drunken lot of men in the world, perhaps; as well as the most licentious and impure; scarcely one of them being free from fornication or adultery; an instance is given of one poor fellow making himself a eunuch to escape the fearful temptation he had necessarily to incur in the Confessional.

Another interesting and instructive but very tragical chapter is that on auricular confession. How he escaped scatheless himself, was only by the special protecting providence of God especially in one sad case he recounts. He does not say any thing of the danger he was in himself but it is easy to be seen from the particulars of what occurred. Had the young girl confided to him, to whom he admits he was most deeply attached, it is a moral certainty he must have fallen as two priests did previously who where her confessors. But she resolutely held out and when informed at last by Chiniquy to his great grief and consternation, that he could not absolve her without her confessing every thing, she fainted and fell injuring herself fatally.

On her death-bed, however, the poor girl, (said to be very handsome and of good family) found peace and pardon, through her blessed Redeemer, without penance, auricular confession, or priestly mediation.

It can easily be seen also, she found it all to Chiniquy's secret belief, and great joy. Just before her death, on his making a final appeal to her, she exclaimed in a loud voice and with "a smile of joy he had never seen," "I shall not be lost," which most remarkably were her last words, the effort to say them having evidently snapped the vital cord.

The chapter, too, on the assassination of President Lincoln, (his intimate friend) which Chiniquy clearly proves was perpetrated by the hands of an emissary of the Church of Rome, is deeply interesting. He also describes how the President (who had a remarkably distinct presentiment of being one day assassinated) had been warned by him repeatedly that such might be his end, as well as by the American minister at Rome, where the plot was hatched. But I must bring my very imperfect notice of this important book to a close lest I trespass too much on your space. I would only briefly add that the two closing chapters are in some respects the most interesting of all. In these the author relates how at length by the mercy of God the delusion was dispelled and the chains for ever broken that so long held him captive in Popish toils.

He also tells us of the numerous escapes he had, his life, in consequence of his secession, having been attempted some thirty times by his Papist adversaries, exasperated still more by the fact of his having brought out thousands with him from the Romish community.

A large number of these form the congregation of Chiniquy's Church in Illinois of the U. S. which is Presbyterian in doctrine. His reason for joining the latter in preference to the English Church was, as he informed the Archbishop of Canterbury on a visit to England, that there was too much of Romish doctrine in the English Church prayer-book.

In conclusion, I have only to say that this is a book that should be in every Protestant family's house, especially to warn them of the great danger and positive injury to their children incurred by sending them to be educated at Roman Catholic institutions.

I am also sure if any Roman Catholic would only read this book through carefully (and why should he not?) it would result in clearly convincing him of the fearful errors of Popery and the fatal consequences of being led thereby; leading him I trust by God's grace to forever turn his back on that false Church. Well, indeed, does she merit the title prophetically given her in Rev. xvii. "The mother of Harlots and abominations of the earth" as is well demonstrated by the author of this book.

P. S.—The book can be had on application to Rev. C. B. Ward, Secunderabad, Deccan.

Y.

"The New and the Old Atonement." By Rev. C. Giles, Philadelphia. This is one of the publications of the New Church, the Church of the New Jerusalem, otherwise known as Swedenborgian. The New Atonement is "the doctrine of the New Church," and the Old Atonement is "that which generally prevails in the churches in Christendom." The atonement is fundamental in the matter of salvation, and the very title of New Atonement goes far to condemn this, for few will believe that the Bible so obscurely teaches the doctrine of an atonement that it was 17 centuries before any body understood it. This pamphlet denies that there is any vicarious atonement; any such thing as substitution. It is well known that Swedenborg denied the Trinity. While he believed in Incarnation, he understood by it that God was present in a human nature;

"Jehovah assumed a human nature;" "it is this human nature which is called the Son." It is this view of the Godhead as absolutely and always One and in no sense Three, that seems to have involved the necessity of discarding the doctrine of a vicarious atonement. We need not say that this scheme creates more difficulties than it escapes, if indeed it escapes any. What shall we do with such passages as, "Glorify thou me with the glory which I had with thee before the world was," "In the beginning was the Word and the Word was with God." The 24 pages of this pamphlet abound with statements that differ widely from those of Scripture. *E. g.* "There is only one way in which man can be reconciled to God, and that is by a change in his nature from sin to holiness." This is much like saying that the leper had to get rid of his leprosy before he could approach Christ. Throughout this pamphlet the end is confounded with the means. For instance: "The Atonement consists in restoring man to the original order of his nature and consequently to harmony and union with the Lord." Whereas the Atonement made by Christ for the sinner so meets the claims of divine justice as that it becomes fitting for God to offer to the sinner who repents and believes on Christ, forgiveness and grace to depart from sin. The cross of Christ was a stumbling-block to Jews and Gentiles in the days of the Apostles, and it is so to to many in these days. What stronger refutation of the teaching of this pamphlet could there be than that which we find in Isaiah, 53rd chapter, and the multitudinous places in the New Testament where this chapter is echoed? We need not say that we decline to accept the representations made in this pamphlet, of the old doctrine of Atonement.

Report of the Sindh Mission of the Church Missy. Society. Rev. Messrs. Bambridge and Ball are at Kurrachee; Messrs. Redman and Cotton at Hyderabad; Mr. Shirt at Sukkur; Native pastor and evangelist, Rev. B. N. Ghose, who reports three adult baptisms in the year. The Native Church Committee has proved useful. The Gospel has been preached almost daily in the Bazaars, and in Runchore. Mr. Bambridge completed his first course of 20 Lectures on the Historical Religions of India, Sunday mornings, in the Max Denso Hall, and hopes soon to begin a second course on "The Religions of India compared with Christianity." These Lectures have been attended by educated Natives, and we are informed that they value them highly. There is a Divinity class of three students. A Church Missionary Union has been formed. Miss Condon (formerly of Calcutta,) and Miss Carey, are engaged in Zenana work in Kurrachee; Miss Bloomer in Hyderabad. Mission High-School; daily attendance, 100; Vernacular School, 421. Issues of the Bible, in vernacular, 11,520; in English, 5,875. A large advance has been made in the sales of books and tracts. Some of the Chr. families have been transferred from Hyderabad to Sukkur. One of the Native Christians lost his arm when a Belooch sepoy ran *amuck* through the Bazaars. In the Anglo-Vernacular and High Schools at Hyderabad are 172 pupils. There is a Young Men's Mutual Improvement Society, having weekly meetings and occasional Lectures. Girls' school, 120 pupils. Bazaar-preaching is carried on. Books sold at Hyderabad, 9,717. Mr. Shirt reports with satisfaction the establishment of a permanent mission at Sukkur, a growing town, well adapted for open-air preaching. Two adults have been baptized there. Larkana, Shikarpur, Jacobabad and Sibi have been visited. Mr. Shirt has continued his work of translating the Scriptures into Sindhi.

"Report of the Wesleyan Mission in the Mysore Province." This is a goodly pamphlet of 71 pp. Healthy progress in every department is reported. Rev. H. Haigh has been visiting Australia and New Zealand on behalf of this mission, and we are told that his great enthusiasm and earnest appeals have met with a hearty response. He is expected back shortly. The steady development of the Native agency is considered very encouraging. Four new stations have been occupied. The following particulars will give an idea of the extent of the work carried on. Missionaries and Assistant Missionaries, 20. Chapels, 15. Catechists, 24; Day-school teachers, 252. Local preachers, 32; S. School teachers, 78. Total of scholars, 6,494. Members, English, 112; Native, 715; new English members, 44, Native, 72. Net increase, English, 8; Native, 27. On probation, 17 and 79. There is a Theological Class of 6. Much time has been given to evangelistic work. Bangalore High School, 500 pupils, with 69 in the Matriculation class. A new school house has been built in Mysore, and was opened by the Maharajah. Under his enlightened rule female education has flourished as under no other sovereign in Hindustan, we are told. We have marked some passages of this Report and hope to transfer them to our columns.

We are favoured with the following: "Lend a Hand; a Record of Progress and Journal of Organized Charity." Greenfield, Mass. Report of the Mission Seminary, &c. S. Travancore, London Miss. Society. Report of the Basel German Evangelical Missionary Society. Address to Communicants. Report of the Missionary Society of the M. E. Church. Indian Purity Trumpet, May.

The Bombay Guardian.

SATURDAY, MAY 15, 1886.

WHAT LACK WE YET?

William Taylor was himself the best embodiment of his own policy. Who ever heard him complain of privations, discomforts, poverty, hard work, inappreciation? Some may say, he had many friends, glad to minister to his wants. He generally made friends when he came, but he was constantly going to places where he was not known, and was often in circumstances that to some preachers would appear unendurable. He was not only one that could endure hardness but his heart was so much in the work of ministering to others that he thought nothing of personal discomforts and privations. If he had a rupee, he took much more pleasure in spending it on some other poor fellow, than on himself. Few men spend less for their own material wants than he did. Like Paul, he kept his body under and could say, Having food and raiment let us be therewith content. On short allowance, in the steerage, in third class carriages filled with Natives, fever-stricken because of such associations, or labouring in the slums of Calcutta to get souls saved, nobody heard him speak of discomfort, or blame any for allowing such burdens to come upon him. The problem of support was a very simple one in his case, and if his fellow-labourers and successors had learned from him and from Paul the Apostle the art of cheerfully foregoing this and that for the sake of others, content with food and raiment, asking God for their daily bread and dismissing all anxiety on the subject, this matter of self-support would never have seemed a problem to the churches of this Conference.

A preacher wins the respect and confidence of his people, and they seek to show their regard by providing for his wants. Considering this to be a legitimate mode of expressing this regard, they wish to meet his own views of comfort and if he is willing they are pretty sure to feel that the support of the minister is the great financial obligation, and other appropriations must be subordinate. Everything here depends on the minister. If he has bro. Taylor's views and spirit, he will be content to live as the poor of his flock live, rather than as the better-salaried members do, and will do his best to turn their attention from himself to the outlying cause of Christ and its demands. His example will influence them; and as a people, instead of joining in the universal pursuit of comfort and position, they will live simply and find their chief joy in coming to the help of the needy. But the probability is that the minister will allow himself to be persuaded, that it is necessary for him to guard against discomfort and inconvenience; when hardship is inevitable it must be accepted and endured, with a good grace; but so long as the providence of God furnishes us the means of living comfortably or even (as it may seem to some) elegantly, there is no virtue in turning one's back on these blessings. Well, if these things are necessary to your peace and comfort, God will not object; He will not quarrel with you on this score; but He would be glad if you could see things as Paul saw them, and find so much joy in his love as to be indifferent to those things which the world so prizes. The spirit that dwelt in bro. Taylor and still dwells in him no doubt, at all events the Spirit of Christ, leads a man to minimize his own wants rather than intercept the means of supplying the heathen with the Gospel. There are many poor people in England and America who deprive themselves of sugar, tea, butter or meat that they may from their savings send the word of life to the nations of the earth, and it would be a great stumbling-block to such to stand for a moment in the handsomely-furnished rooms of missionaries supported by the fund to which they out of their deep poverty contribute. We do not grudge the Lord's servants any of the things they possess, but we do wish that some had such a faith in Christ as would make them unwilling to intercept the funds designed

to help forward the preaching of the Gospel.

There is an error, hereabouts, and in their great solicitude to keep far from this error, the majority of Protestants have thought themselves called upon to beware of abstinence, abstemiousness, celibacy and voluntary poverty, as the badges of a false type of Christianity. Because some make a righteousness of these things, it is supposed that the Lord frowns upon them. But does he? What says the everlasting Gospel? What are the instructions given by Christ to his disciples when sending them forth to preach the Gospel? Which of the Apostles is made most prominent in the New Testament, and most conspicuously recommended to the imitation of all believers? Is it not, by all odds, *Paul*?

We may not attain to the evangelistic power of bro. Taylor, but may we not have his spirit of self-postponement, may we not imitate him as he imitated Paul and as Paul imitated Christ, in the love which makes light of personal needs in comparison with those of our neighbour? Bro. Taylor's mission policy would take care of itself, if we had more of this self-sacrificing spirit.

DR. W. J. MOORE ON OPIUM.

We have all been making—it seems—a very great mistake, in supposing that the habitual use of opium is harmful. Dr. W. J. Moore, Surgeon General, Bombay, publishes a long letter in the columns of a contemporary to show that the Anti-Opium Society are making themselves needlessly unhappy about the consumption of opium in India and China. Of course there may be an excessive use of opium, just as there may be "of turtle-soup, or milk, or turkey, or goose, or champagne or whiskey;" all these things are good, Dr. Moore assures us, in moderation. So with opium. In fact opium has excellencies that some of these has not. People that drink often are led on to drink more and more; but there seems to be this wonderful charm about opium that while it delights, it satisfies; you are content to smoke it in moderation; the tendency is not to go on augmenting the quantity. It may be well here to give Dr. Moore's *ipsissima verba*:—

It is asserted that *all* smoking or otherwise using opium go from bad to worse, employing the drug more and more frequently and in larger quantities. This is incorrect, the great majority of healthy opium-smokers use the agent in moderation, just as is the case with the great majority of those using wine or spirits.

Healthy opium-smokers: there is here a limitation. The question pertains to opium-smoking generally. We want to know if those who use it find a tendency to increase the quantity; it is no answer that healthy opium-smokers keep to the same quantity. But Dr. Moore will be thought by many singular in what he says about the great majority of those using wine or spirits. We venture to say, and are sure that the medical profession will not think of denying it, that the same exhiliration is not continuously produced by the same quantity of wine or spirits; and there is a strong temptation to increase the quantity, successfully resisted perhaps by those who value their position, reputation or health, but not alas by the great majority.

Our readers have not forgotten the letter on Opium-smoking published a few years ago by Sir George Birdwood, whose extraordinary but characteristic handling of the subject was noticed at the time in our columns and elicited some rejoinders in England. Our own impression is that Sir George came out of the little end of the horn, in that discussion. However, Dr. Moore seems glad to refer to Sir George Birdwood as one holding the same views as he himself does about *chandul*-smoking, making it to be a strictly harmless indulgence.

Dr. Moore speaks as though the people that have to do with the Anti-Opium movement, knew nothing about the real effects of the drug, and are accustomed to repeat many things that have no foundation in fact. We, for our part, believe that they have given far more attention to it than people ordinarily do, and have been careful to obtain reliable testimony concerning the actual effects of opium-smoking. Gentlemen have visited the *chandul* shops of Bombay and Calcutta, and have given us pictures of the unhappy beings there seen, and reports of conversations held with them, all going to show the overmastering power of the craving awakened by this habit. We are well aware that in many parts of India, opium, in some form or other, is habitually used by a considerable proportion of the population, who nevertheless live on and carry on business. What if you could shew that they lived ten or twenty years after forming the habit: would this prove the drug to be harmless? A larger induction might show, and would show we think, that the lives of opium-users are shortened by some years, as compared with others. We want to know how far the habit predisposes the system to attacks of various kinds of disease. One thing is evident to every body who has no particular theory to support, that the habit is fearfully enslaving. In some parts of the country, it has been judged necessary that prisoners should receive a daily allowance of opium, without which they were good for nothing: they could do better without food than without opium. Prisoners deprived of it have been known to commit suicide.

In China, wherever a dispensary or hospital is established, a large class of patients consists of those who come entreating that they may be cured of the passion for opium. The craving is so strong as to be to them a curse, and they come to the European or American physician beseeching him to deliver them from the awful thraldom. And thousands of persons, in the course of the last 30 years, have been successfully treated for this craving, and have testified unbounded gratitude for the deliverance. For now life was worth the living. Could anything more emphatically show the enslaving power of this habit? We have seen persons in this country who cared for nothing in life but opium, and were ready to lick your feet to obtain the means of procuring it.

We appeal to our readers. How would one of them be affected by learning that a son, a wife, a husband, a daughter, had contracted a habit of taking opium? If Dr. Moore's testimony is to be generally received, this may become more frequent than it is; and people will yield themselves to this seductive habit only the more freely because of the assurance given that there is little danger of any tendency to go to excess in the use of it.

Opium is a most precious drug, one of the good gifts of divine providence, a most important ingredient in pharmacy. But so is strychnine and so is arsenic. And the revenue that British India so delights in is raised not from the medical use of opium, but from its use by those whom it has enslaved.

Dr. Moore says that the benefits derived from opium, (apart from its use in medicine,) are many and varied. First of these is endurance when great physical efforts are required. He mentions the *Kossids* who he says are enabled by opium to make their journeys in such short space of time. We have no doubt that, deprived of their accustomed stimulus, they would make poorer time; but this does not prove to us that opium gives them their power of endurance. We have the testimony of Ross, Livingstone, Stanley and other great explorers to the effect that the companies led by them got on best without any artificial aids of this kind. The next benefit mentioned by Dr. Moore, is the help it affords in times of famine. The famine-stricken will manage to live with very little food, if they can get opium. We think likely. The other benefits mentioned really belong to it as a therapeutic, concerning which we have no controversy with the Doctor.

Sir Henry Thompson's opinion (see our Epitome of News) regarding the habitual use of wine and spirits, is directly opposed to the views expressed by Dr. Moore.

SIMULATION.

It is really painful to an earnest Christian worker to see how much feigning there is by way of pretending to be striving to serve God. A young man says he has tried several times to serve God and has not been able to continue. At the same time he apparently bemoans the unfortunate circumstances that have been the cause of his falling. He declares that he would like to serve God, and intends to do so some time but just now his work, his associations, and the allurements of the world, have such control over him that he can not start. He pleads honesty in his statements, and assumes that there is great virtue in his frankness when he says that he knows he is not at peace with God. He mourns over his lost estate, and his voice falters, and he almost breaks down weeping as he talks to some minister and wishes he could only have an assurance of steadfastness, then he would yield to God. The minister's heart is touched with compassion. He prays *with* the one whom he has tried to win for Christ, counsels him still further to *try* to give his heart to God, and leaves him. As he goes his heart is moved in sympathy with this poor oppressed one whom he pictures to be struggling to get free from bondage so as to serve God. The minister is probably sincere, but the would-be penitent knows that he has no desire to be free from sin. The very next evening if there is a dance in one direction from his house, and a prayer-meeting in the opposite direction at the same distance he will deliberately go to the dance. No greater effort would be required to go to the prayer-meeting. At the prayer-meeting he would not be under bondage to his sinful associations, but the real fact is that he does not want to be free. Those wicked associations are really the very life of his existence and he would not be cast off from them for the world. His feigned desire to serve God expressed yesterday is now seen without the feint, and the real truth is apparent, viz., that he does not

want to be bound by the requirements of God's service. He is complacent in the service of Satan and does not want to meet his obligations to God. Now there are many instances of this kind. The literal dance and prayer-meeting may not enter in, but the principle involved in the above instance is prevalent in many individuals. Their conscience constantly reminds them of their duty to God and they endeavour to appease it by pretending good desires. The one great need in evangelistic work to-day is that sinners should be made to feel the utter sinfulness of sin. When this is felt, and there is a genuine desire to turn from sin, the way of escape will be very easily found. God does not allow us to be hedged about so that we can not get to the City of refuge, but he makes our salvation possible, and calls us to accept it. Then it remains with us to act.

I as a worker in God's cause have been praying for a genuine conviction to rest upon the people, and for a genuine repentance to follow. I do not see these as I should like to see. Sometimes I lash myself under the impression that my unfaithfulness is the cause of the delay. Other times I have a perfectly satisfying confidence in Christ and cast my care on him, and have an unspeakable joy and consolation in serving him myself even if I can not get others to do so. But in my most peaceful hours it is evident to me that God's kingdom is not coming in the hearts of the people as fast as he would have it come. I should like to be taught of God to do his will perfeotly in his work. I am willing to learn from any of his servants. Oh! that I might find the means of advancing God's kingdom! or if God does not choose me to do the work, I am willing to be nothing and do nothing, but here a similar cry comes; Oh, that I might see the kingdom advancing!

IRA A. RICHARDS.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—It was a matter of very great pleasure and thankfulness to me when I saw such a prompt response in regard to "The Church Aid Society" of the "South India Conference." You are aware that this was a very interesting question at the recent session of the Conference. I trust other friends will come forward and aid this very needy cause. And that the members of the Conference who are receiving more than "keeps soul and body together" will not cease to remember the toilers who are placed in circumstances and in places which do not contribute a comfortable support. I trust there are not many such, I should be sorry to know of one. But there have been those who though practising the strictest economy, yet could not make both ends meet. Perhaps if the truth were known some of us would be surprised as to the facts. It is a matter that none of us care to speak about. But I hope never to hear of a single one of our number being pinched through want again. I believe it wholly unnecessary. No more devoted body of men labour any where than the South India Conference. Every member ought to be at least comfortable. If the Church Aid Society is properly worked as per action of the Conference, *every man* will be comfortable. But what are we doing? Brothers, what are you doing? What has the Committee done? I understood they were to supply each minister with a subscription-book. If this be true they have certainly been a long time about it.

It would be interesting to know from time to time the state of this fund. How much money is there on hand at present? If every member of the Conference exerted himself in this matter we could greatly augment our work by sending ministers into neglected places, to those who need us most, but do not want us. I am anxious to see our work spreading. There are many important points wholly unoccupied; that are not even visited except once in a while by Ritualists or Roman Catholics, which ought to have a live body of Methodists. We all know that the Church in America will never aid an English-speaking congregation. We are not anxious that it should. We believe our English work can support itself and at the same time aid largely the work among the natives. But if the English work is neglected, the native work must be neglected also. The day has not yet dawned, and I hope never will, when the native work will be independent of the English. Of course I believe the native churches should support their pastors as soon as they are able. Also push out into regions beyond. But what I mean is that we must have the English congregations interested in the work among the natives always until every Hindu and every Mahomedan and every Parsee and all the rest are gloriously transformed into new creatures in Christ Jesus.

But the formal Christian needs the same transformation. How they are neglected? How seldom many of them hear a gospel sermon? Devoted men must go to them, must find them, must compel them to come in. Devoted men cannot live any where on earth without food and clothing. The labourer is worthy of his hire. They that preach the gospel should live of the gospel. Every one admits these gospel truths. Then let us help these brethren; if they are too backward to let us know of their difficulties and needs, *it is* our duty to search them out. I know one minister in our Conference who usually inquires about these matters. Of course it seems to be the Presiding Elder's business. But he has such a burden to carry, and such a multitude of duties to attend to that he seldom attends to this except in asking the usual disciplinary question. He takes if for granted every thing is all right when there is no complaint.

If the Church Aid Society is properly worked all over the Conference there can not be any complaint.

L. R. J.

REPEALED TOTALLY AND FOREVER.

DEAR SIR,—By a private letter from a member of Parliament, I learn that the Queen signed the Bill for the total repeal of the C. D. Acts, April 16th. The Bill passed in the House of Lords without a division, as it had previously passed in the House of Commons.

This will cheer many in India. But let us remember that the vile Act is still in force in India and Ceylon, and direct steps must be taken to secure a like repeal here. If it is necessary to shed much light upon this dark subject in order to secure abolition of this Act in India, we are prepared to do it.

W. J. GLADWIN,
Bombay.

"INASMUCH."

SIR,—To know that young man who passed away from the Bombay Methodist community on the 6th instant, after many months of suffering, was a benediction indeed. Alfred Littlewood lived with God, walked and conversed with Him, and basked in the sunshine of the love of Christ, which passeth knowledge. What the grace of the Lord Jesus Christ enabled him to endure, during the last year of his life, is known only to God, but to on-lookers, watching the fast-ebb of his earthly career, he was the very personification of patience, as of calm submission to the will of God.

Among his last words were, "Don't fret. I thank you" (the dear friends who had ministered to him so lovingly) "for all you have done for me; but to me to die is gain." The night before he died, to one who bade him "good night," and asked if he were happy, he replied, "Very, I am going Home in the morning."

And now he knows
"What it is to be there'!'
Yours &c., E. J.

581 BAPTISMS—GONDA.

SIR,—The wonderful work among the Tarus and others, in the Gonda district, Oudh, of which mention has already been made is peculiar, and all the more encouraging, in that it includes a number of entire villages, and these all in the same neighbourhood; so that a community of several hundred have within a few days received the rite of Christian baptism. Generally, converts are few, and far between, one or two possibly three persons or families, in a village or neighbourhood. To look after and instruct persons so widely separated is difficult, and at best can be, but imperfectly done. But here, in village after village, every man, woman and child have been baptized, and we have a new Christian community of nearly six hundred persons almost within the sound of a good bell. The locality, however, is very unhealthy—being in the Tarai, hence we must be all the more active during the working part of the year. Teachers and preachers are already at work among the people there, and others should go forward at once. Additional teachers have to be employed, and expense assumed altogether unprovided for; but in such an emergency the path of duty is too plain to allow of any hesitancy in assuming the necessary financial responsibility, which will probably amount to forty or fifty rupees a month, for at least the rest of the year. But are there not numbers of God's children who will gladly share this expense, giving as a thank-offering to God for this glorious token of the coming of the kingdom of His blessed Son throughout this land? Such contributions, large or small, will be thankfully acknowledged by Rev. T. S. Johnson, Am. Mission, Lucknow, or Rev. S. Knowles, Gonda, Oudh.

T. S. JOHNSON.

Lucknow, 11th May, 1886.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 8 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sunday Service at 6 P. M.

GRANT ROAD M. E. CHURCH.—Pastor, Rev. J. S. Stone. Sunday services.—Preaching, 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Wednesday, 7-45 p. m.

MAZAGON M. E. CHURCH.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

MARINE ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday services: 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Tuesday, 8 p. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Marine St. Hall, 3 30 p. m.

REV. B. MITCHELL will preach in the Grant Road M. E. Church, Sunday evening, at 6

o'clock. Rev. J. S. Stone will preach at 11 a. m.

THE CHILDREN'S SCRIPTURE UNION.

It is proposed to hold the monthly meeting in connection with the above Union, on the Sands, in the Governor's Private Road, on Saturday, the 22nd inst. The members are invited to be present at "The Lodge" (Rev. J. G. Deimler's) at 3-30 in the afternoon, when they well be conveyed to the Sands, returning at about 7 o'clock in the evening.

E. M. CRITTALL,
Honorary Secretary.

Epitome of News.

SATURDAY, MAY 8.

—*Times of India*; Simla: The telegraph line from Moulmein to Myaddy being the British section of the Moulmein and Bangkok telegraph, was completed on the 25th of March. The work on the Siamese section from Rahing is being vigorously prosecuted by that Government, and will, it is expected, be completed before the rains.

—Same; Lahore, 6: There is a report in Lahore that Sirdar Thakur Singh Singhanwalla of Umritsur has died from the effects of poison, self-administered. The Sirdar recently returned to India from a visit to Maharaja Dhuleep Singh in England. He had gone to Bombay to meet the Maharaja; and on his way up-country poisoned himself.

—Mr. E. C. K. Ollivant, the Municipal Commissioner, formally opened yesterday evening the completed part of the new tramway extension. The Victoria Gardens are at present the terminus of the tramway line, but in the space of ten days the line will be ready for traffic as far as Parell, which place will for a time at least form the permanent terminus at the north end of the island. This line which has been laid with great care, was commenced on the 18th March last by Mr. Faulconer, the company's engineer, and his assistant, Mr. Boyd.

—A meeting of a large number of the representative members of the Parsee community was held yesterday at the Bai Bhikajee Shapoorjee Girls' School for the purpose of taking steps to establish lying-in asylums for the use of the females of their community.

MONDAY, MAY 10.

—The revival conducted by Rev. Thos. Harrison at Springfield, Illinois, continues with unabated power. 1,450 have professed conversion. All the Christian churches have received great stimulus, specially the Baptist; but none have received such extraordinary impulse as the first and second Methodist Episcopal Charges. In the town and country districts round about, *thousands* of converts have also been recorded.

—*Br. Medical Journal*: What, then, is the truth about alcohol? We think it admits of being stated with certainty and precision in its broad outlines, and that the minor details of the controversy hardly affect the main contention. We take it as conclusively proved, in the first place, that alcohol is not a necessary food, and that the most perfect physical and intellectual vigour is compatible with rigid total abstinence. We may go a step further, and confidently assert that people in perfect health are as a rule better without alcohol. The question may almost be regarded as finally settled when a writer of Sir Henry Thompson's eminence speaks as follows:—"I am of opinion that the habitual use of wine, beer, or spirits, is a dietetic error, say, for nineteen persons out of twenty. In other words, the great majority of the people, at any age or of either sex, will enjoy better health, both of body and mind, and will live longer, without any alcoholic drinks whatever, than with habitual indulgence in their use, even although such use be what is popularly understood as moderate" ("Food and Feeding," page 98.) In view of the great mass of evidence to this effect, we must own to feelings of surprise and disappointment at finding Sir William Roberts, in his recent work on "Dietetics and Dyspepsia," throw out a somewhat obscure hint that, although a non-alcoholic regimen may be harmless to the individual, it may possibly affect the race injuriously in the couse of two or more generations. We are most sceptical of the existence of any evidence to warrant this surmise. The evils of intemperance are manifest: the evils of total abstinence are unproved and improbable. The excellent health enjoyed by the great and increasing army of teetotalers, the returns of insurance and benefit societies, the example of abstaining nations, seem to us proof positive that total abstinence is at least harmless and safe. Alcohol may be accorded a place as a luxury; it certainly has a definite value as a medicine, but we think it most desirable, in the interests alike of truth and of national morality, that the medical profession should authoritatively and unambiguously declare that it is in no sense a necessity. It is on this point that the controversy really hinges, and we think the evidence regarding it is perfectly conclusive.

—*N. Chr. Advocate*: The firm of Warner Brothers, large manufacturers at Bridgeport, Ct., has set apart $35,000 for the erection of a building for the benefit of the 1,000 girls employed by them. The building will be fitted up with conveniences for reading, study, music, drawing, lectures, recitations, bathing, boarding (at cost) and gymnastic exercises. This is the first enterprise of the sort ever undertaken in this country, excepting, perhaps, the somewhat similar good work of Messrs. Jordan, Marsh & Co., in Boston. It is eminently proper that Warner Brothers take the lead in a benevolence of this nature for women. It will seem to serve as a sort of compensation for the ills inflicted by this firm upon womanhood in the prosecution of its business, which is that of corset-making.

—Bishop William Taylor, writing from Liberia, says: I hope to spend a month back of Mayumba, 2 deg. south of the equator, and then by the 10th of May reach Banana with my new recruits of missionaries—some to stop off with bro Northam at Mayumba, a part proceed to Angola, and a good force to go with me up the Congo and Kassai Rivers into the Tushelange country. The extension and development of this work will require more men and money to send them out, year by year. Our Father is rich in men and money, and I have no fears of a short supply of either. I am not in any way discouraged. I am in perfect health. I walk with God all the time. It is purely His work in which I am engaged, why should I be discouraged? We may expect reverses and deaths, and floods of lies against us, but we are soldiers of Jesus Christ, and are prepared to endure hardness when it comes. "This is the victory that overcometh the world, even our faith," the faith that, with the obedience underlying it, and the conditions essential to it, is in harmony with God.

Amanda Smith is here at the Conference,—the same Amanda Smith as when you knew her in the United States. She is one of the prophetesses foretold by Joel. She would like to be in our band of missionaries, and I think wanted to go last year to South Central Africa, but I discouraged her by telling her how long she would have to spend in learning a new language, before she could witness to the people; but I think the Lord may put her in with us in founding and working self-supporting Missions on the West Coast, most of the natives knowing a lingo largely made up of English.

—*Engineering*: The Recession of Niagara.—A map based on surveys of the falls made in 1883 by Mr. Thomas Evershed for the New York State Surveyor, shows that in the forty-one years ending 1883 the annual rate of maximum recession has been six and one-sixth feet. For the eight years ending 1883 this rate is gived as sixteen and one-half feet, so that the rate of recession has been higher of late. These results were obtained from the Canadian Fall, while the American Fall was found to have receded at the rate of ten inches per annum during the forty-one years ending 1883. It has been shown by the surveys that these two Falls were once united; and that supposing the rate of recession to continue, the Niagara gorge will be cut through in some 10,000 years. Lyell's estimate was 35,000 years. Of course these attempts to calculate the cutting of the entire gorge, which terminates at the heights near Lake Ontario, assume that the hardness of the shale and lime-rocks, volume of water, and height of the fall, continue much the same as they are now.

TUESDAY, MAY 11.

—Writing on "Fashion in Flowers," a contemporary says:—It would seem that when one is dealing with natural products unending novelty is impossible. And so in theory it is. But with every successive flower season there comes a new fashion. The great growers devote themselves to producing new colours. In the last chrysanthemum season there was a glorious new colour—the richest, deepest brown, with yellow at the heart. When the narcissus came in, the choice specimens of it were of a fine sulphur shade. Two new pelargoniums have appeared in the select London market in the last month, their claim to notice lying in special brilliance and depth of tint. But perhaps the greatest efforts are made with the rose and the orchid. The strange beauty of some orchids is something to dream of. This winter an orchid has held the place of honour. A single blossom of it is used in the centre of a bouquet, or it is employed as the crowning point of a piece of decoration. It is a wonderful-looking flower, with two long slender white wings and a faint flush of pink at its heart. So far it has been the splendid centre of nearly every choice bridal bouquet of this season. A plant of it is worth much, but the new beauty will presently lose its pre-eminent position, and another of its species will take its place.

—*Bombay Gazette*: The trial of the fourteen persons charged with a daring act of dacoity upon Mr Garstin, of the Madras Board of Revenue, has ended in the acquittal of the whole of the prisoners, with the exception of one luckless wight who, having turned Queen's evidence, has been for his pains sentenced to eighteen months' imprisonment for being either a perjurer or on his own confession a desperate dacoit.

—The Installation of the Maharajah of Cashmere took place yesterday, with great *éclat*.

—*Times of India*; Madras, 10: On Saturday morning Miss Mayes, second class passenger from Byculla, was found dead in the carriage at Perambore. Her death has been caused by heat apoplexy. The heat on Saturday was terrific.

—According to a late return, the total number of Japanese Christians in December last was 38, 141.

—*Dnyanodaya*: We have not yet heard whether there will be another trial of the case of Dadaji against Rakhamabai. We have learned, however, from good authority that those who have helped Dadaji with money have withdrawn their support. If this is true the case will end for the present. We are glad to see the sympathy which is felt for Rakhamabai, and she will have the satisfaction of knowing that her case will have helped in no small way to the development of a healthier

public sentiment on questions of social reform, especially that of Infant Marriage.

Wednesday, May 12.

—*Indian Chr. Herald:* Bengali tunes are not written or printed, consequently the singing of Bengali tunes differs with almost every different singer and with the same singer at different times. Nobody has any standard to appeal to. The man who shall write or print the simpler and more popular tunes in a simple, useable form will confer a boon on the Psalmody of the Bengali churches that will lay the whole Church under obligation to him. We are looking for some really good simple method of writing Bengali tunes, and believe that we shall not have to wait very long for it

—The Gothard Railway Company will make arrangements on June 1 to save two and a-half hours in the journey from London to Brindisi over their line Travellers will appreciate this change, as it not only offers the advantage of a quicker journey than the Mont Cenis route, but also the attraction of finer scenery.

—The *Times'* correspondent at Mandalay describes the attempt which was made on the 15th ult. to burn Mandalay by bands of men sent by the Myinzaing Prince, the most formidable of the Alompra pretenders. The Burmese year 1,248 commenced on the 14th, and for some days previously threatening notices were circulated in Mandalay, announcing that the beginning of the year would be signalized by the burning of the town. No special precautions were, however, taken by the local authorities, and at four o'clock on the morning of the 15th the town was fired by incendiaries, and the walled city in two places.

—*Overland Mail:* The Bishop of Madrid was on April 18 fired at and dangerously wounded by a priest, who was immediately arrested. The bishop was about to enter the church of San Isidro, for the ceremony of blessing the palms, when the priest ran up and fired three shots from a revolver. The bishop was carried into the sacristy, where the surgeons pronounced the wounds to be mortal. The last sacraments of the Church were administered, and the Pope telegraphed his benediction. The bishop died on April 19. The priest who assassinated the bishop was the cure of the Convent of the Sisters of the Incarnation. His name is Galesto Cotilla. He arrived in front of the cathedral fully half an hour before committing the crime, and conversed with vendors of palms, asking if they did good business. To one he remarked, "I shall soon do some better business than yours." The assassin had placed himself in front of a group of other priests who were awaiting the bishop. Immediately after the crime had been committed and the bishop conveyed in a dying state to the sacristy, the church was closed. The bishop told the *juge d'instruction* that he pardoned his assassin. Narcissus Martinez Izquerodo, Bishop of Madrid, had been Bishop of Salamanca, and was a truly virtuous and austere prelate. He had interdicted the right of confession to certain priests who did not offer the guarantees which he considered necessary. He was a remarkable speaker, and was elected a deputy of the Constituente. He was about to be appointed senator. The assassin is confined in the prison in Madrid, and is not permitted to communicate with any one. The trial will probably take place in May.

—The missionaries in Uganda were still in a precarious state when they wrote, though the King had permitted one of them—the Rev. P. O'Flaherty—to leave in the Society's boat for the south end of the Lake. One other Christian convert had been burned alive on a charge of insulting the King. Mr. Mackay adds: "The devotion and courage of the young Christians are wonderful."

—Stry, a town in Galizia, was destroyed by fire Apl. 17. Value of property destroyed, five million florins. 68 corpses have been taken from the ruins.

—Freshly burned quick lime is now quite extensively used in English coal mines, instead of gun powder, for breaking off coal. The drilled holes are charged with the lime, which is compressed into the form of very compact cylinders, and when water is introduced the rapid slaking of the lime brings the coal down in large masses. The lime cartridge does not supersede the use of gunpowder and other powerful explosives altogether, but it answers the purpose in ordinary cases, and is safer and more economical than the more violent materials.

—*N. Chr. Advocate:* The rinks that were built last year to do service for mammon are now serving with notable efficiency in a far better cause. It seems almost providential that the huge structures were erected just prior to the coming of the great revival wave that has swept across the country this year. It certainly is providential that the revival came right in the tract of that worldly and demoralizing craze. The spirit of God is able to turn evil to good account, taken all in all. But in hundreds of cases nothing can rectify the mischief of last year's recreation.

Thursday, May 13.

—*Bombay Gazette;* Lady Dufferin's Fund: The progress made by the Central Fund may now be indicated as follows:—In Calcutta a dispensary is being started, with a lady doctor in charge, and arrangements have been made for establishing in that city a training school for nurses and midwives under the name of the Victoria Institute. Sir Walter de Souza's scholarships, value Rs. 200 a month, for four years, are also noteworthy features in the work in Calcutta, as also are the recent modifications of the rules of the University with the object of giving increased facilities to female students. It is, indeed, mainly in consequence of these that the Maharaja of Durbungah has been moved to undertake the erection of a dispensary and hospital, with a doctor's residence, the whole of which he intends to maintain at his own expense. In Assam the work of the Association has taken the form of scholarships for two girls who will be sent from the province to the Calcutta University. The Begum of Bhopal has warmly taken up the cause. Her Highness will at once establish a hospital and dispensary in Bhopal, and a lady doctor for the institution is already being sought for. At Delhi a local committee is arranging for a female ward in the existing hospital, to be placed in charge of a qualified lady. At Rewah and Sutna classes for training midwives are being started; at Aligurh a branch of the Association has been formed and another in the Punjab. Lastly, a very interesting undertaking has been set on foot in connection with the Branch at Rangoon, where a Maternity Charity is being established, and some Burmese girls are being prepared for medical education.

—Rubinstein gave his fifth concert at the Salle Erard on April 19, in presence of an immensely crowded house, amid outbursts of the greatest enthusiasm, excited by the unparalleled interpretation of Schubert and Chopin. The illustrious artist suddenly fainted in the middle of the entertainment. A great uproar arose, every one hurrying through the house to get information. After an interval of ten minutes the public was informed that Rubinstein was ready to recommence, but the whole audience protested against the proposal. The fainting was a natural consequence of the superhuman efforts of the great artist.

—According to intelligence from St. Petersburg, Russian influence has succeeded in completely supplanting that of every other European Power in Persia. The military instructors sent out from Austria a year or two ago, to drill and reform the entire Persian Army, have now had to give way to Russians, or to support a Russianising policy. Every branch of the Persian service is presided over by a special Russian Inspector. The Inspector of Cavalry is at the same time the Chief of all the Russian officers in Persia. He is a very clever man, a Colonel belonging to the Russian General Staff, who by birth and faith is a Mahomedan, with a fluent mastery of the Persian tongue. His first assistant is Herr von Blumer, an ex-Saxon officer who distinguished himself in the last war under the late General Skoboleff.

—*Times of India:* Mr. Mathooradas Lowjee, a public-spirited citizen, and a well-known Bhattia reformer and merchant, died on Tuesday afternoon after a short illness, at the age of 57 years.

—The reported suicide of a Sikh Surdar is denied.

Friday, May. 14.

—Deaths last week, 400.

—Dr. Blaney denies that the rules of his school exclude Roman-Catholics.

—*Chr. Advocate:* The Rev. Levin Johnson, of Taylor's Mission, reached New York Feb. 15, from Malange, Africa. His health was so shaken that his return seemed advisable; but his homeward trip has thoroughly invigorated him, and he is now in excellent physical condition. He left the missionary band in good health and excellent spirits.

—The Str. *Lombardy*, with English Mails, left Aden for Bombay, Wednesday, 7 a. m.

—*Times of India:* It was only to be expected that Mr. Justice Jardine's lecture on "Burmah," delivered at the Sassoon Mechanics' Institute yesterday afternoon, would prove a most interesting one; and add to the knowledge of people many social, political and physical conditions of a country which has so largely engrossed public attention of late, and is the latest annexation to British dominions so far as the rule of King Theebaw was concerned.

—Mr. G. S. Chatterton, Chanda, C. P., shot a wild buffalo and was then gored to death by the animal.

—The Bengallies are in consternation, it being reported that Sir Lepel Griffin will be the next Lieut.-Governor of Bengal.

—*Indian Purity Trumpet:* A special item which may show the danger of the situation in India is the following from the Annual Report of the Commissioner of Police in Bombay, dated 6th June, 1885:—

"I regret to say that under the existing state of the law the efforts of the Police to control contagious diseases are almost futile. Hundreds of women who are well known to be carrying on prostitution in the most open manner cannot be brought on the Register, because the Magistrates require evidence which it is next to impossible to obtain. I am obliged to admit that the law, on this head, is at present working most unsatisfactorily in the city of Bombay; and unless Government can see their way to strengthening the hands of the Police and the Magistrates as regards the working of this Act, the sooner it is abolished here the better. Government would be spared the unprofitable expense, and the Police the discharge of a duty which, under existing circumstances, they find it impossible to perform with credit to themselves or to the satisfaction of Government."

Selections.

HOW WE POISON THE BURMESE.

The recent annexation of upper Burmah has again brought us face to face with the Opium question. We have once more to decide whether we will prefer morality to revenue, or deliberately legalize in the new province a vice to which under our influence, the Burmese have become peculiarly liable, and for the introduction of which into their country we are directly responsible. The first British annexation in Burmah took place in 1826, the second in 1853, and the third only a few

months ago. It will thus be seen that we gained our first footing in the territories of the Lord of the Golden Palace about sixty years ago. Before we established our authority there the sale of opium was prohibited by the laws of the Burmese Empire; and the vice of opium-smoking or eating was absolutely unknown among the Burmese themselves. This statement does not rest upon the testimony of missionaries or philanthropists; it is derived from the reports of our own officers, who declare that the use of opium was not a Burman habit, but was the result of the most studied, and as some would say, of the most Satanic efforts on the part of our officials to deprave the tastes of the people. It is well that Englishmen, who are so often jubilant over the civilizing mission of their country, should sometimes look at the obverse side of the shield. It is a fact that when the Indian Government organized their administration in the provinces of Arakan and Tenasserim, one of their earliest acts was to license shops for the sale of opium. Previously, any person who violated the prohibitory laws that were in force was liable to the punishment of death; but the Indian Government, from a necessary regard for the interests of their revenue, issued licences to certain Bengalee and Chinese traders, and sold manufactured opium directly to them through the agency of local officials. There was not even the excuse that a popular demand existed for drug. So little taste was there for it among the people, that the opium dealers endeavoured to create the necessary appetite by selling at nominal prices, or even giving away, small packets of sliced betal-leaf (or *Koon bone*), steeped in a decoction of the poppy. It is in evidence that the licensees employed agents to distribute large quantities of this insidious preparation especially among the young, who were not likely to be able at first to take to the drug in its pure form.

What has been the effect of these nefarious measures upon the moral and physical condition of the Burmese? Mr. Hind, Assistant Commissioner in Arakan, whose official connexion with that division dates from the year 1885, states that he "saw a fine, healthy generation of strong men succeeded by a rising generation of haggard opium-smokers and eaters, who indulged to such an extent that their mental and physical powers were alike wasted." It could hardly be otherwise, when the debauchery of youth was encouraged for revenue purposes by means which, it may be said, without fear of contradiction, were never before employed even in the East, where conscience exercises so little influence in public affairs. Mr. Hind speaks for Arakan, but Colonel D. Brown bears similar testimony as to Tenasserim, where he was Commissioner in 1870. "In this province," he says, "the words an 'opium-smoker' or 'eater' and a 'vagabond' are, and have been for many years synonymous. The old and respectable portion of our population complain much of our opium shops, and of the evils they bring on them. The steepy, dreamy state of the opium-smoker has a peculiar attraction for our people: they take to it, and after having acquired the habit, they cannot give it up; their friends refuse to support them; they steal, rob, or murder to get their food and their opium; they often take to dacoity, and join a frontier band; or, if they remain in the province, they end their days in gaol, or a halter often puts an end to their existence." Surely a sadder picture was never drawn by official pen, or one more calculated to excite the suspicion that in the workings of our national policy the evil too often more than counterbalances the good.

The people of British Burmah long made efforts in vain to induce the Indian Government to abate the evils which had been forced upon them. So far back as 1865 the inhabitants of Arakan did so in a petition to the Chief Commissioner, in which they complained that their children and young men were being make drunkards by spirits and opium. The feeling at Akyab was so strong in 1878 that the elders of that important town petitioned the Chief Commissioner on the subject. They told him that the consumption of opium was contrary to the religion of the people, that it was sapping their vitality, and unfitting them for the active duties of life; that it induced habits of stealing and immorality; and, finally, that owing to the enervating character of the vice, much land was thrown out of cultivation. An official investigation was instituted in the same year, with the result that both civil officers and natives entirely agreed in opinion as to the widespread misery and demoralization which the practice of opium-smoking had caused. Chief Commissioner Aitchison—as became an enlightened administrator—carefully examined the official reports that had been made by his instructions, and gave a summary of their contents, which ought to be read by every one who may be tempted to regard the evils ascribed to the use of opium as the inventions of benevolent fanatics. The reports show, he said, that among the Burmans 'the habitual use of the drug says the physical and mental energies, destroys the nerves, and emaciates the body, predisposes to disease, induces indolent and filthy habits of life, fills the gaols with men of relaxed frame, predisposed to dysentery and cholera, prevents the due extension of cultivation and the development of the land revenue, checks the natural growth of the population and enfeebles the constitution of succeeding generations."

After such terrible indictment of the system by the Chief Commissioner himself, it of course, became necessary that remedial measures should be adopted; and it is only fair to Sir C. U. Aitchison to say that he showed a readiness to go a long way towards reverting to the old Burman policy. Forty out of the sixty-eight licensed shops were at once closed, and ten more shared the same fate in 1882, leaving only eighteen open. Lord Kimberley naturally takes credit to the Government for having shut up so many opium shops; but the results, although all that could be desired in districts where prohibition has been practically enforced, have proved unsatisfactory in other parts of the country where the sale is still legalized. Lord Kimberley informed a recent deputation from the Anti-Opium Society that in 1880-1 the total number of seers of opium sold was 54,265, and that in 1884-5 the amount had been reduced to 41,992. This is gratifying, so far as it shows that the sale, instead of having increased—as it would have done under the old system—has diminished by more than 20 per cent.: but it must be remembered that the people are anxious to get rid of the evil altogether, and in some places have actually suggested that the land tax should be increased in order to make good the loss of revenue. Lord Kimberley has referred to the Viceroy the question as to what arrangements shall be made in Upper Burmah, where the opium traffic was prohibited under King Theebaw and his predecessors. Owing to the contiguity of that province to Western China, it may be difficult to prevent the possibility of smuggling, but it is manifestly desirable that public opinion should move the Government to enforce measures of prohibition. Opium as a medicine has been a great blessing to mankind, but as a stimulant it has proved an unmixed curse, and no considerations of revenue should tempt us to sanction its sale and use in Burman.—Specially contributed to the *Working Men's Club and Institute Journal* by F. W. CHESSON.

FAITH IS MIGHTY.

FROM THE "CHICAGO TRIBUNE," DEC. 1883.

THE most wonderful case of healing brought to the attention of our reporter, was that of Mrs. Foreman, the wife of a prominent resident of Oak Park, an insurance adjuster for the Franklin Insurance Company. A little over a year ago, she was, by the mis-management of a physician, attacked seriously with blood-poisoning. So bad did she become, that she was covered with running sores from head to foot. One of her eyes was made totally blind, while the other was sympathetically affected. Her lungs also were troubling her; altogether, she was in a most pitiable condition. Her husband's business required that he should travel a portion of his time Four weeks ago, he was forced, against his will, to go to Michigan. During his absence, Mrs. Foreman became much worse, so much so, in fact, that physicians gave up all hope, and telegrams were sent to the husband, 'Come home quickly; wife is dying.' Upon his return journey, he bought a copy of the *Tribune* containing the account of the faith cures, and he thought that perhaps she might be benefited in the same way. When he got home, he told his wife of healing in the Jordan family, and both, in the fulness of their love to God, and trust in Him, began to pray.

The husband knelt at the wife's bedside, and they sent up their petitions for relief. Mrs. Foreman, upon opening her eyes, was rendered happy by having perfect eyesight restored in a period of time not longer than of the lightning's flash. Not only was this so, but that instant, her sores began to heal, and within the short space of a week, she became perfectly well; the running sores lost their inflammation, scaled off, and she was healed. She considers it a miracle, and it can hardly be considered anything else. The scars upon her arms show how severe and deep-seated was the disease. The most remarkable part of this story is, that Mrs. Foreman rose from her knees, on that memorable night, *well*, dressed herself, and became at once busy about her household concerns. Ten minutes before, she had been in a dying condition; half an hour afterwards she carried a well-grown, three-years-old child upstairs to bed. The second day after this, she came to Chicago with a friend, a prominent lady of Detroit; the next day, she started upon a visit to Milwaukee. Since then, she has been perfectly well, with the exception, that, last week, one of her eyes again became very much inflamed. Filled with faith, she prayed for relief. It came instantly, and yesterday, her eyes were in perfect condition. She said that she knew, while praying, that her petition would be answered, and, in fact, it was answered as soon as asked. Mrs. Foreman told the reporter that she knew the Lord had work for her to do, and, consequently, she had identified herself with the Midnight Mission of Chicago, which is doing a great and noble work in rescuing the fallen and perishing. There is no doubt about the truth of the statements given, regarding the cure of Mrs. Foreman. They are well known to all residents of Oak Park. Even the bitterest sceptic cannot find fault with the testimony.

When visiting at Oak Park, I saw and spoke with Mrs. Foreman, who is now an active Christian worker.—EDITOR.

Miscellany.

—*Ode on the opening of the Colonial and Indian Exhibition by Lord Tennyson, Poet Laureate.**

Welcome! Welcome! with one voice
In your welfare we rejoice;
Sons and brothers that have sent,
From isle and cape and continent,
Produce of your field and flood
Mount and mine and primal wood,
Works of subtle brain and hand,
And splendours of the morning land;
Gifts from every British zone,
Britons! hold your own!

May we find as ages run
The mother featured in the son,
And may yours for ever be
That old strength and constancy
Which has made your father great
In our ancient island state.
And where'er her flag may fly,
Glorying between sea and sky,
Makes the might of Britain known,
Britons! hold your own!

Britons fought her sons of yore,
Britain failed: and never more,
Careless of your growing kin,
Shall we sin our fathers sin,
Men that in a narrower day—
Unprophetic rulers they—
Drove from out the mother's nest
That young eagle of the West
To forage for herself alone—
Britons! hold your own!

Sharers of our glorious past,
Brothers must we part at last?
Shall not we through good and ill
Cleave to one another still?
Britain's myriad voices call,
Sons be welded each and all
Into one imperial whole—
One with Britain heart and soul.
One life, one flag, one fleet, one throne,
Britons! hold your own! and God guard all!

* Telegraphed from His Royal Highness the Prince of Wales to His Excellency the Governor of Bombay.

TELEGRAPHIC NEWS.

Venice, 6th: Cholera has broken out here.

Philadelphia, 6th: Rigorous measures are being taken throughout the United States against the Socialists.

Athens, 7th: The Greek Government, in reply to the Collective Note of the Great Powers, has refused to offer any further explanations.—The Ministers representing the Foreign Powers here will leave Athens to-day.—Greek troops are concentrating on the frontier.

London, 7th: Mr. Gladstone, in reply to a question in the House of Commons last night, said that if the reply of the Greek Government to the Collective Note was indequate, steps would be taken immediately to secure the object of the Great Powers.—Her Majesty the Queen yesterday paid a visit to the Indian Palace at the Indian and Colonial Exhibition, and inspected in detail the work of the different native craftsmen.—In the House of Commons, Mr. John Morley, Chief Secretary for Ireland, introduced a Bill for the temporary continuance of the Arms Act in Ireland.—Evening.—The Ministers accredited to the Court of Athens by Great Britain, Austria, Italy, Germany and Turkey have already taken their departure from the capital to-day.—Count de Moüy, the French Minister and Plenipotentiary, and M. de Bützow, the Russian Minister and Plenipotentiary, are still here.—The representative of France will remain at his post, but his Russian colleague is awaiting orders from his Government with respect to its intentions at the present crisis.

Constantinople, 7th: The Greek Minister to the Sublime Porte has received a telegram from his Government to repair immediately to Athens.

London, 7th: The amount tendered for a 3 per cent. Sterling Loan of £6,000,000 for the Government of India, the minimum rate for which was fixed at £86, has reached £20,000,000. Tenders at £87-12 will receive in full.

Athens, 8th: Morning. The garrison here has started for the front.

London, 8th: In the House of Commons last night, the Marquis of Hartington gave notice of a motion for the rejection of the second reading of Mr. Gladstone's Bill to make better provision for the future government of Ireland.—According to the official announcement published this morning, the tenders which were opened for 3 per cent. Government of India Sterling Loan for £6,000,000 amounted to £15,800,000, and the average rate of allotment was £87-4-2.

Suakim, 8th: The 16th Bombay Native Infantry and the British Staff have embarked to-day.

Athens, 9th: The Charges'd Affaires of five of the Great Powers have sent a joint Note to the Greek Government declaring the blockade of the Greek ports.—The combined fleets are still in Suda Bay, awaiting instructions from their respective Governments.—The official journal announces that the Greek Government has no hostile intentions in moving troops to the frontier, which is merely a precaution against attack.—The Greek Ministry have resigned. The King, however, refuses to accept their resignation, and has written a letter to M. Delyannis, declaring that he (Delyannis) is held responsible for the present state of affairs in Greece.—The combined fleets have left Suda Bay for Greek waters.

London, 10th; Midnight: In the House of Commons this evening, Mr. Gladstone moved the second reading of the Bill to make better provision for the future government of Ireland. In doing so, he reviewed the course which he had personally pursued in connection with the scheme for granting Home Rule to Ireland He examined the objections of some of his supporters and intimated his willingness, when the Bill is in Committee, to consider the retention of the Irish members in the Imperial Parliament. He suggested that the Irish members' appearance at Westminster be restricted to debates on Imperirl taxation, and that an Anglo-Irish Committee be appointed to consider Imperial questions. The Marquis of Hartington then moved the rejection of the Bill. He declared that the measure would be injurious and unsatisfactory to Irish Nationalists, and proposed the gradual extension of local self-government of Ireland. The Duke of Buckingham has been appointed Chairman of Committees of the House of Lords by 122 against 103 votes. A Convention between England and Spain, concerning which negotiations have been so long carried on, has at last been signed. It grants to England the treatment of the most favoured nation, and in return admits Spanish wines of 30 deg. alcoholic strength at a duty of one shilling.

Athens, 10th: The King has to-day accepted the resignation of M. Delyannis' Ministry.—His Majesty afterwards summoned M. Tricoupis, but he has declined to undertake the task of forming a new Cabinet.

London, 11th: In the House of Commons last night, the debate on the second reading of the Bill for the future government of Ireland was adjourned until Thursday next.—It is understood that Mr. Chamberlain is dissatisfied with the concessions made by Mr. Gladstone, and will vote against the Bill.—It is generally expected that the Marquis of Hartington's motion for the rejection of the second reading of the Bill will be carried.—In the House of Commons last night, Mr. Trevelyan's Bill granting to the Crofters compensation for permanent improvements, fixity of tenure, and means of obtaining fair rent, was read a third time.—Her Majesty the queen has left for Liverpool for the purpose of formally opening the International Exhibition, which ceremony will take place to-day.—Her Majesty is to remain the guest of the City for two nights.

Athens, 11th: M. Papamichalopoulos, Minister of the Interior in the Delyannis Cabinet, is forming a new Ministry. M. Papamichalopoulos is anxious for peace, and also that the disarmament desired by the Powers should commence immediately.—Six British Ironclads have arrived at Zea.

Paris, 11th: The new French loan of one millard, which was issued partially with a view to the conversion of the floating debt, has been several times covered.

Philadelphia, 12th: The state of affairs in America is becoming quieter, and the eight hours' movement is collapsing.—Herr Most, the Socialist, who was tried some time ago in London for seditious writing, has been arrested in New York in connection with the late riots at Chicago.

Athens, 12th: M. Papamichalopoulos having declined to form a new Cabinet provisionally with a view to summoning the Chamber of Deputies, the King has summoned M. Volvis, who has succeeded in forming a new Cabinet.

London, 13th: It is expected that H. R. H. the Duke of Connaught will not leave England for India to take up his command before the end of September.

A WOMAN'S SUFFERINGS AND GRATITUDE.

A VOICE FROM AUSTRIA.

NEAR the village of Zillingdorf, in Lower Austria, lives Maria Haas, an intelligent and industrious woman, whose story of physical suffering and final relief, as related by herself, is of interest to English women. "I was employed," she says, "in the work of a large farmhouse. Overwork brought on sick headache, followed by a deathly fainting and sickness of the stomach, until I was unable to retain either food or drink. I was compelled to take to my bed for several weeks. Getting a little better from rest and quiet, I sought to do some work, but was soon taken with a pain in my side, which in a little while seemed to spread over my whole body, and throbbed in my every limbs. This was followed by a cough and shortness of breath, until finally I could not sew, and I took to my bed for the second, and, as I thought, for the last time. My friends told me that my time had nearly come, and that I could not live longer than when the trees put on their green once more. Then I happened to get one of the Seigel pamphlets. I read it, and my dear mother bought me a bottle of Seigel's Syrup, which I took exactly according to directions, and I had not taken the whole of it before I felt a great change for the better. My last illness began June 3rd, 1882, and continued to August 9th, when I began to take the Syrup. Very soon I could do a little light work. The cough left me, and I was no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough for Seigel's Syrup. Now I must tell you that the doctors in our district distributed handbills cautioning people against the medicine, telling them it would do them no good, and many were thereby influenced to destroy the Seigel pamphlets; but now, wherever one is to be found, it is kept like a relic. The few preserved are borrowed to read, and I have lent mine for six miles around our district. People have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that she had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health, and the people around us are amazed. The medicine has made such progress in our neighbourhood that people say they don't want the doctor any more, but they take the Syrup. Sufferers from gout who were confined to their bed and could hardly move a finger, have been cured by it. There is a girl in our district who caught a cold by going through some water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not a doctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crosses themselves and said they could not help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. To-day she adds her gratitude to mine for God's mercies and Siegel's Syrup." MARIA HAAS.

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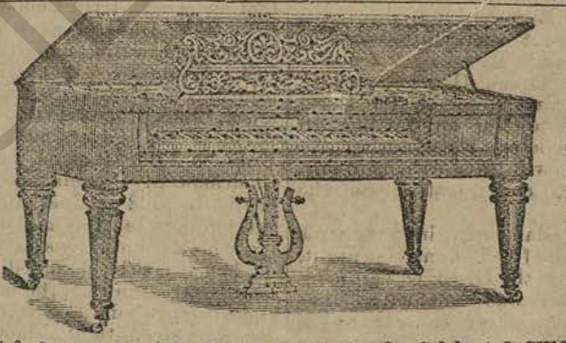

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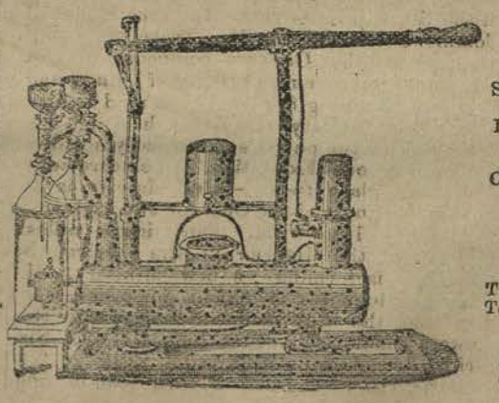

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